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FOREIGN DEPARTMENT

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This interesting talk on Chinese Medicine was sent to Teachers College by Louise Beaty of the Peking Union Medical College. Unfortunately, the name of the lecturer, who is an instructor in the college, was not attached.

In speaking on Chinese Medical Education, I will first trace its origin. Far back in ancient times, people were not civilized and had great fear of devils or evil spirits. They attributed any illness to the insult of some devil and there was a special class of people called wizards whose business it was to placate the devils. They had special songs and dances which they sang and performed to please the devils in order that men might escape sickness or be relieved from it. These men had the power of curing diseases and the oldest Chinese medical books say: "Cure of disease is done by Tsok Yiu" (God of the South); "Of old, wizard P'ung was the first one to practise medicine;" "Medicine is witchery." From these quotations we learn that ancient medicine grew out of witchery.

During the Chow Dynasty, which was about 1,100 B. C., Chinese civilization was making rapid progress and Chinese medicine was making corresponding advancement. In the Chow rituals it is stated that the chief doctor superintends all matters relating to medicine and collects drugs for medical purposes. He directs the doctors to take charge of the different departments so that those who are sick or wounded may go to see them. At the end of the year their work is examined and the salary of each is fixed according to the results shown. If all cases get well, it is excellent; if there is one failure in ten cases, it is second; if two out of ten, third; three out of ten, fourth; and if four out of ten, it is bad. When any death occurs, the doctor in charge has to record the cause of death and submit the report to the superintendent.

The Chow dynasty distinguished four kinds of doctors: physicians, surgeons, dietitians, and veterinary surgeons. Their duties were well defined. The physicians treated internal complaints only, i. e., medical cases; the surgeons attended to external diseases, such as wounds, fractures, ulcers, etc., and the dietitians looked after food, drink, and other matters, somewhat like the subject of hygiene of the present time. It is interesting to note the important position dietetics occupied even in these early days.

Chinese medicine reached a high degree of development in the Sui and T'ang dynasties. While only four branches of medicine were recognized in the Chow dynasty, the branches had now increased to seven. These were diseases of adults, of children, of the ear and eye, of the mouth and teeth, cupping, massage, and incantations. Four kinds of doctors were also recognized: physicians, acupuncturists, masseurs and exorcists. Special chairs were established with a professor in charge of each department. In acupuncture the students were taught the signs of the pulse and the special "points" for puncture. In massage, special attention was given to various forms of manipulation which were deemed necessary to prevent the eight kinds of diseases; viz., wind, cold, heat, dampness, hunger, overfeeding, overwork, and brain fag.

It is also recorded that in the fourth year of Ta Yeh (A. D. 609) Japan sent doctors to China to study medicine. They stayed until the sixth year of Wu Teh

(A. D. 624) remaining in China for fifteen years. They were the first Japanese to study medicine in another country. In the reign of Sheng Tsung (A. D. 1068) of the Sung dynasty, medical schools were established. The subjects taught were medicine, surgery, and acupuncture. Very few changes were made in subsequent years, but gradually the schools declined and then ceased to exist until the third year of Tsung T'ung (A. D. 1262), when they were revived by Imperial decrees. In the Institutes of the Yuan Dynasty there is a more detailed account of these schools. Ten subjects were taught covering the diseases of adults or general medicine, of children, diseases due to wind, obstetrics, which included diseases of women, swellings and sores, acupuncture and moxa, charms and incantations.

As time went on, medical matters received very little attention from the authorities. However, in the fourth year of Hung Wu (A. D. 1382) of the Ming dynasty an Imperial Academy of medicine was established. Very little is known of this institution. In the same dynasty, women doctors were for the first time given official recognition. They were first selected by the government office in the country, then brought to the Imperial chamberlain, and lastly examined by the court physicians. The successful ones were allowed to have their names recorded in the book to wait for appointments. In the Provisional Civil Code of the Ch'ing dynasty, there is one article which reads, "And person found practising medicine without permission from the proper authorities is liable to a fine of not exceeding \$500." But this was not enforced. An attempt was made by Viceroy Tuan Fang, in 1908, to re-introduce state medical examinations. All the doctors then practising in Nanking were ordered to present themselves for examination. About nine hundred attended and after examination were classified into five grades—excellent, good, fair, poor, bad. The first three grades were given a license to practise, the better ones being permitted to have their names registered and to await official appointments. The two lower grades were prohibited from practising medicine. At the present time Chinese doctors all over the country cannot practise medicine until they pass certain examinations given by the administration.

In the works of the philosopher Li-tse, one of the canonical books of Taoism, written about 300 B. C., the following interesting story is related: Kung-hu of Lu and Chi-ying of Chao fell ill, and both asked Pien-chuh (a famous physician), to treat them, who did so. After both had become well, the physician said to them: "If your disease had entered your intestines from outside, herbs and minerals could have stopped it. You still have an internal disease which develops with your body; shall I attack this, too, for you?" Both said, "We first desire to have proofs of this state of affairs." Pien-chuh, addressing Kung-hu, said: "Your will is strong, but your mind weak, hence you are strong in one respect but weak in another. The will of Chi-ying is weak, but his mind is strong, hence he is weak in thought and dangerous in his designs. If your hearts were exchanged there would be an equilibrium and the result be good." Pien-chuh then gave the two persons narcotic wine to drink, which made them insensible for three days. He cut their chests open, removed the hearts, exchanged them and put them in again under the administration of supernatural drugs. After their revival they felt as before, took leave and went home. Although this is only a fable, yet it suffices to show that even in the very earliest time anaesthesia was known to Chinese medical men.

There was another famous doctor named Hua To who lived about 200 A. D., and practised anaesthesia in treating certain diseases. The following is a quotation

from the History of the Three Kingdoms: "Hua To was well trained in medicine and his methods of acupuncture and moxa were applied to only a few places on the body. In case of diseases localized inside the body, which were beyond the reach of acupuncture, and which needed surgical operations, an anaesthetic was administered. Soon after the anaesthetic was administered, the patient would lose all his consciousness and operation could be performed upon him. When the disease was in the intestine, the same would be cut open and washed. When the operation was finished the wound would be sewed up and ointment applied. The effect of the anaesthetic lasted throughout the operation and the patient could feel no pain. The wounds would heal within one month's time. Once there was a man who suffered from severe pain in the abdomen. He came to see Hua To and the latter said that half of his spleen had decayed and that his disease must be cured by an operation. Accordingly he operated on the man and found half of his spleen rotten. He cut away the rotten part of the man's spleen, dressed his wound, gave him some medicine, and restored his health in one hundred days."

Besides this, there are a number of things which were discovered in China rather early. Massage, only lately introduced into the West, has been known and practised from time immemorial. Mercury has been employed for thousands of years for the treatment of syphilis. The use of sheep thyroid for cretinism, goitre, etc., is mentioned in the "Thousand Gold Remedies," a book published in the sixth century A. D.

From the foregoing we learn that the history of Chinese Medicine must be at least three thousand years old, according to the records we can find. But why is it that the Chinese Medicine of to-day is no better or rather worse than it is said to have been three thousand years ago? According to my opinion, it can be explained by the fact that from the ancient time up to the present day the Chinese people have had the idea that what the ancients say is always right. None dare to question the accuracy of their statements. This veneration of the ancients amounts almost to a worship, and is the cause of the petrified fixedness of Chinese medicine, and through selfishness, the characteristic of most Chinese discoverers, most of what is good in the ancient is lost.

Some might say that the old Chinese medicine which bases its theories of pathology on Yin and Yang, (the negative and positive principles in nature), and five elements, (metal, wood, water, fire and earth), and which builds its physiology on five viscera and six bowels, is utterly wrong in the light of modern scientific medicine, but why is it that some famous doctors in the ancient times were able to make valuable discoveries and that Chinese doctors nowadays are able to cure many diseases skillfully? There is one answer to this question and that is, Chinese doctors both learn and practise by experience only. Because Chinese doctors in the old days had great experience, but did not know how to study with scientific methods what they got by experience, Chinese medicine has been at a standstill and is unable to stand in the presence of western medicine which is built on systematic science. It is my great desire that men trained in modern scientific medicine will make a careful study of the old Chinese medicine and extract what is good, so as to discover the hidden values in it and contribute much good to modern scientific medicine.